

"The teacher of to-day wants not so much the student who can stand on her head and perform with her feet, but the student who can stand on her feet and perform with her head."

In our system of education for Expression let us begin with the education of the body rather than of the mind, for life is first physical, then mental. Institutions change the expression of their demands according to the evolution which they undergo. Now Physical Education is becoming larger and more comprehensive. It is keeping pace with the other phases of education.

The biological aspect of education has emphasized the importance of that kind of education which puts one in touch with the real conditions of life. President Butler says that—'more time must be allotted to physical training in the earlier years because at that time, habits are being formed, of breathing, walking, and of sitting.' The tendency of the gymnasium has been for formal gymnastics. Gymnasiums are only emergency spaces and we must be careful that the work taken there does not take the place of athletics and the play-spirit, for all art in its essence is play.

In the gymnasium the highest form of exercise is the dance and the drama, as we tried to demonstrate in our work of last Friday evening.

Athletic sports and response to rhythm are the true recreative exercises conducive to the best bodily development and improvement.

Morally, they are invaluable, since they call for self-subordination, public spirit, and co-operative effort, and serve to reveal the dominant characteristics and tendencies regarding temper, disposition, and force of will. We are praying for a revival in Athletics. See the Atlantic Monthly for December—John Burroughs' article on the soul of play. Physical education for women has developed from an attempt to provide

motor activities, also from emphasis being put upon function, rather than structure

The training of women must of necessity be different to the training of men. Men work for structure and muscle; women must ever consider her destiny, and that within her body are the reproductive organs, delicate and intricate. As we realize this truth, apparatus (except movable apparatus) is fast disappearing from gymnasiums for women.

"If education is the superior adjustment of a conscious being to his or her environment, then the purpose of Physical Education in general is the same as all other general education, that is, a preparation for life and therefore it must be specific for women inasmuch as the life of a woman differs from the life of a man, not only in her environment, the home, but in her destiny of motherhood."

All knowledge is based on experience, and to have an understanding of our own life we read the history of past lives, and we find that though there have been long stretches of luxurious years in the history of the race, long periods of sluggish inaction, for the most part the history of mankind is the story of a wonderful journey. There have been pauses in the journey; times when the way has seemed so pleasant that the travellers have loitered along. Sometimes these places of repose have grown beautiful with art, and use, and memory. Sometimes the travellers were concerned with the mental. Sometimes they were considering only the moral and sometimes only the physical. We read this in their art products. The art of Greece speaks of correlation of threefold man, and so among the nations of the world which stand out in the course of history as having done the most to promote human knowledge, human art and human culture, the Greeks are first. In their Hermes and in the Venus di Milo they have given us the ideal physical form. Why was this possible?

Mr. Kalergeropolis, Bibliothecaire of the Parliamentary Library in Athens, told me it was because their one great aim was through self-knowledge to secure mastery of mind over body and to represent the internal harmony in the inward and outward appearance.

During a recent visit to Athens with the valuable assistance of Mr. Kalergeropolis and Miss Stone, an archaeological student, I studied the evolution of the Venus. We found this possible through the Terra Cottas that were splendidly preserved and classified in the Mycaenian collection. Beginning with the veiled Venus who timidly puts out her hand and arm to show that they are being developed through work in the gymnasium, we went on through the different stages of development till we came to the beautiful nude figure of the crouching Venus, so beautiful is it that we realized that the body can be made a fit temple for the abode of the soul.

With the fall of Greece, rough athletics took the place of the noble principles of Pythagoras. In Rome, gymnastics degenerated into the gladiatorial contests, and after the fall of the Roman Empire, there is a chasm in the history of Physical Education. In the Middle Ages, it was the tournament that demanded skill and decorum as well as strength. After the passing away of the tournament, attention was concentrated on the soul, scarcely anything being done for physical perfection until the time of the Reformation, when the necessity of making mind and body symmetrical was again recognized, and we find that Montaigne, born in 1533, writes: "I would have an outward decorum and pleasing manners cultivated at the same time with the mind."

In modern times, the world of nature has been searched with tireless patience, great truths relating to man's place in the movement of the universe have come to light and the distorted vision of the inward world has

been corrected by the clear vision of the outward world. The study of nature has yielded a new conception of the nature of the divine will expressed through law. Men are saner, healthier, wiser, since they began to find God in nature and to receive the facts of nature as a revelation of the way to live. Thus we find that when the body is perfectly adjusted, perfectly supplied with force, perfectly free and works with the greatest economy of expenditure, it is fitted to be a perfect instrument, alike of impression, experience, and expression. Before we can understand a part of a plant, the entire organism must be brought before the mind.

Had we never seen anything belonging to an elm, except a fragment of a limb, it would hardly be possible for us to conceive the grace and beauty or even form an outline of that beautiful tree.

Before we can understand a part of any object we must have a conception of the whole. The mind can proceed from the whole organic structure to its parts in a perfectly natural order of conception. Therefore we must study this bodily dwelling of bone structure, arteries, and their intricate relations. Froebel tells us that "the senses are the only gate at which the world enters the mind of man. If that gate is closed, he is not properly in the world". In fact, if we are deprived of a single sense, our whole view of the world is changed.

Blind or deaf persons who lack from their birth one of the two principal senses cannot rise to the height of intellectual development that seems attainable as a matter of course to the normal child, even in play. The new born child enters a world of light and sound but he cannot yet see or hear, nor does he feel in the degree of a later time. Nor can he properly smell or taste. Taste is universally the first to be learned.

These senses of tasting, touching, smelling, hearing and seeing, all have to do with the child's identification

with the world as a physical being. Animals are possessed of all these senses, but we believe that the animal who walks with a vertical axis is more than an animal, the animal that has the power to say — "I am." "I" is three-fold in nature — mental, moral, and physical — and we aim to study this threefold nature in a scientific way, and we find that muscular fatigue may be relieved by food and change.

Nervous weariness can only be overcome by sleep, but our highest powers are only rested by a quiescent contemplation of the Infinite.

In this scientific study in the gymnasium we begin first with the work of adjustment. We establish an imaginary centre. We take as that centre the chest and try to bring all parts of the body into normal relationship with that centre.

Man's axis is vertical. A wheel is not adjusted to its function until it has an established axis. One end of the axis of the body is on earth fixed by gravitation, the other is fixed by levitation — matter has gravitation, spirit has levitation. Man is the only animal with a vertical axis, the only animal that can stand and has two kinds of equilibrium.

A. Stable point of support in line with base, centre of gravity (Venus) crotch above the sternum immediately over the basis of support.

B. Unstable point of support wrongly placed. The second point then in our scientific study of the body is for freedom. Freedom is obedience to law. A bridge can be built to stand only in obedience to the law of mechanics.

Electricity, the greatest commercial power of our age, can be made a useful power only in exact obedience to the laws that govern it, otherwise it is most destructive. Has man the privilege of disobeying natural laws only in the use of his own individual powers? Clearly

not! Then, why is it, while recognizing and endeavoring to obey the law of physics, of mechanics and all other laws of nature, in his work in the world, he so greatly defies the same laws in their application to his own being? The freedom of an animal's body in obeying the animal instinct is beautiful to watch. The grace and power expressed in the freedom of the tiger is wonderful. The freedom in the body of a baby to respond to every motion and expression is exquisite to study. But before our children have been in the world three years they begin to lose their freedom and to take on the contractions of the people about them or develop the inheritances they have brought with them.

INHERITANCE

Lo! what am I? A patch of things
Mere odds and ends of lives flung by
From age-long rag-bag gatherings
Pieced up by fate full thriftily.
Somebody's worn-out will and wit,
Somebody's habits and his hair,
Discarded conscience, faith once fair,
Ere time the moth had eaten it.
My great grandfather's chin and nose,
The eyes my great grandmother wore,
And hands from some remote, who knows
Perchance pre-hensile ancestor.
Somebody's style, somebody's gait,
Another body's wrist and waist,
With this one's temper, that one's trait,
One's taste, another's lack of taste,
Feelings I never chose to feel,
A voice in which I had no voice
Revealing where I would conceal
Rude impulses without a choice.
Faults which this forefather or that
Unkindly fostered to my ill,
With others some one else begat
And made the matter worser still,
They chose these masters of my fate
To please themselves, bequeathing me
Base pleasures in the thing I hate,

Liking for what misliketh me.
Out of the ashes of their fires,
Out of the fashion of their bone
They fashioned me, my mighty sires
And shall I call my soul my own?

Aye borrowed husk, head, heart and hand
Slave on and serve me till you die,
I am your lord and your command
But only God knows—what am I?
—Grace Ellery Channing.

When these inherited personal contractions begin, unless our children can be watched and trained out of each unnecessary contraction as it appears, and so kept in their own freedom, there comes a time later when to live to the greatest power of use, to be perfectly adjusted, to be perfectly free, they must spend hours learning to be babies all over again, and then gain a new freedom and natural movement—a response to universal rhythm. The law which appeals to us most strongly when trying to identify ourselves with nature is the law of assertion and surrender—rhythm, action, reaction, heart-beat, pulse-throb—and the two must balance.

Psychology tells us that every human being has a rhythm discoverable in the walk, gesture, voice, modulation and sentences.

A rhythm which is the natural expression of the man when all the elements of his nature come into harmony, and the inner and outward, the spiritual and the physical, flow together in perfect unison. It is not a soul, not a body, that we educate, but a man.

Out of this one we must not make two. Plato in his Republic says we must not break in one without the other, but must urge and guide both alike. (Chariot with Reason as the driver.)

This law of rhythm or of equilibrium in motion and in rest is the end, aim, and effect of all true physical training, for the development and guidance of the body.

Its ruling power is proved in the very construction

of the body—its two sides, circulation of the blood, veins, and arteries, muscles, extensor and flexor; nerves, sensory and motor.

Dr. Osler says the identification of the body with universal rhythm is of the greatest moral value. Herbert Spencer also says: "The fact is that all breaches of the laws of health are physical sins and when this is generally understood, then and perhaps not until then, will the physical training of the young receive all the attention it deserves."

So that equilibrium is always the result of a perfect adjusting. There is no thought can give keener pleasure than when you, through your imagination, can identify yourself with the working of a great law and follow this rhythmic movement, till we find rhythm within rhythm, from the rhythmic motion of the planets to the delicate vibrations of heat and light.

All our movements, if we understood this law of rhythm and balance, is only assertion and surrender, transition in poise. We have rhythm of the seasons; day and night; rhythm of the tides; vegetable and animal life; flying of birds; swaying of boughs; and our appreciation of it grows according to our identification with its various modes of action.

Science tells us that one hair's-breadth variation in the rhythm of the universe would bring destruction. We are left in freedom to obey God's law and Nature's law or disregard them. It is only that nature tenderly holds to some parts that we are kept from destruction. To be supplied with force brings us to the realm of Hygiene. So much has been said about the care of the body, so much is now being written about the proper food, the value of fresh air, the air to breathe and how to breathe it, and we cannot overestimate the value of deep breathing.

If we have normal adjustment, it follows that we must have diaphragmatic breathing. Create a vacuum and the air is bound to rush in. So much has been said

about sleep, and bathing, that we cannot be ignorant regarding these things. When we understand law as regards our own body and keep it, then the body will be free to obey the lightest touch of its owner. As this exquisite sense of ease in a natural movement grows upon us, no one can describe the feeling of new power or of positive comfort which comes with it, but it is not a miracle. It is only natural. If we have once trained ourselves into natural ways, so akin are the laws of nature and spirit, both must be obeyed.

The ancient saying that spirit rules matter, applies above all to the power of the human will. It is our will that shapes our destiny, for only through obedience to will have we mental, moral, and physical equilibrium.

Our career in life is determined chiefly, not by accidental circumstances, by environment or by education, but by our own will.

“For there is nothing we cannot overcome;
Say not thine evil instinct is inherited
Or that some trait inborn makes thine whole life
forlorn
And calls down punishment that is not merited,
Back of thy parents and grandparents lies
The great eternal will.”
That, too, is thine inheritance,
Strong, beautiful, divine,
Stout lever of success for him who tries
Pry up thy thoughts with that great lever will.
However deeply rooted sin's propensity,
However firmly set I tell thee firmer yet
Is that vast power that comes from truth's immensity.
Thou art a part of that great world, I say,
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself divine, and watch and pray.
There is no noble height thou can'st not climb,
All triumphs may be thine in times futurity,
If whatsoe'er thy fault thou dost not faint nor halt,
But lean upon the staff of God's security,
Earth has no claim the soul cannot contest,
Know thyself, part of the eternal source,
And nought can stand before thy spirit's force,
The soul's divine inheritance is best.

This realization of the power of the will can direct the study of our physical being, for is not the life more than meat, and the body more than raiment?

"Do the duty which lies nearest thee, which thou knowest to be a duty.
Thy second duty will already have become clearer."—Carlyle.

General Regulations

- I. All orders for the Government of the School will emanate from the Board of Directors, whose decision shall be delivered through their President to the Principal.
- II. The school year shall consist of thirty weeks, divided into three terms of ten weeks each.
- III. Students seeking admission to the school will be required to pursue faithfully the course of study appointed by the authorities. No student will be admitted to professional study in Expression for a shorter period than one year. Those contemplating full professional work in Expression must secure either University Matriculation or a Junior Teachers' Certificate. Students entering the General Culture or Special Course must satisfy the faculty by certificate or examination that their previous educational attainments are such as will enable them to pursue the course with success.
- IV. Students of the first year will not be permitted to make any professional engagements. Any student of the second year desiring to do so must first obtain the consent of the Principal.
- V. All fees must be paid in advance.



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